

English Translation of the Friday Sermon of 9th June 2000 Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV at Bad Kreuznach, Germany

Sayyadna, Hazrat Khalifatul Massiah IV, may Allah strengthen him with his help, recited verse 111 of Sura Bani Israel

"Say, call upon Allah or call upon Al-Rahman, by which ever name you call on Him, His are the most beautiful names. And utter not thy prayer aloud nor utter it too low, but seek a way between."

I (Huzoor) am continuing with the topic of the Holy Prophet's prayers (peace be on him) in the series of Friday sermons that I have started. Discussion of these prayers is limitless as their inherent qualities can be taught to the end of time. The Holy Prophet (peace be on him) prayed for him and his *Ummah* (followers) incessantly from dawn to dusk until the day of judgement.

Today KAI is starting. *Khudam* (men) who are listening should pay attention as I am going to elaborate on the importance of prayer. Not only did the Holy Prophet (peace be on him) teach us how to pray, but also he left behind a treasure of prayers addressing all aspects of life. I hope *khudam* will never under estimate the importance of *namaz*. I hope they will register the significance of practicing *namaz* in their lives.

Adhan Prayers

A *hadith* taken from Chapter Adhan of *Bukhari* by Hazrat Jaber bin Abdullah (*raziAllaho Taala anho* (r.a.)) narrates the following. The Holy Prophet (peace be on him) said this prayer should be said at the end of *adhan*.

اَللّٰهُمَّ رَبِّ صَلِّ عَلَى الدَّاعِيَةِ النَّاصِيَةِ وَالْمُصَلِّىَةِ الْقَائِمَةِ
اِنَّ مُحَمَّدًا اَوْسَىٰ رُسُلِكَ وَلَفِيْهِ الدَّرَجَةُ الرَّفِيعَةُ
وَابْعَثْهُ مَعَاظِمَهُمْ وَدَالِيْ لِرَبِّ وَعَزَّكَ اِنَّكَ
لَا تُخْلِعُ الْيَتِيْمَ -

O Allah! The lord of this Perfect Call and of the Congregational Prayer to be offered! Bestow on Muhammad the means, the superiority and the high dignity and elevate him to the most exalted rank that You have promised him; surely, You do not break Your promise.

If this prayer is said after *adhan*, then the Holy Prophet (peace be on him) will intercede on behalf of the *namazee* on the day of judgement. I (Huzoor) am conveying to you all the exact Arabic words which can be memorized with the least amount of difficulty.

Hazrat Saad Bin Abi Waqas (r.a.) reports the following about a *hadith* from Chapter Salat of *Muslim*: "Say the following prayer during *adhan* "I witness that no one is worthy of worship but Allah. He is one, without associates and the Holy Prophet (peace be on him) is his messenger and servant. I am pleased with Allah as my Sustainer, with Muhammad (peace be on him) as my prophet and with Islam as my religion." Hazrat Saad (r.a.) continued that "One who says this prayer during *adhan* will be effaced of all sins by Allah at that moment."

I (Huzoor) believe that when Hazrat Saad (r.a.) said, "will be effaced of all sins" he is referring to all sins committed by an individual up to that moment. Sincere recital of this prayer transforms an individual and Allah cleans his slate so that he may start afresh. Every *adhan* may provide an opportunity for forgiveness. Consider, the human inclination towards evil is balanced by every *adhan*, literally the call to Allah, where His mercy descends again and again. In addition, Muslims are provided yet another occasion to purify their hearts during the midnight prayer.

Hazrat Ume Salma (r.a.) reports the following in Chapter Salat of *Sunnan Abi Daud*. The Holy Prophet (peace be on him) said: "I am ordained to say at *Maghrib adhan* 'Oh Allah you are causing night to start and day to come to an end. I pray on behalf of the *mu-azzin* and the others reciting the *adhan* that you forgive me (and the others).' Therefore, whoever listens to the *Maghrib adhan* should be reminded to say 'Allah have mercy on us and forgive us.'

Hazrat Abu Hurairah (r.a.) reports the following in Chapter Salat of *Tirmizi*. The Holy Prophet (peace be on him) said: "The Imam is *zaaman* (responsible) and *muuzin* is entrusted. Oh Allah guide the Imam and forgive the *mu-azzin*." The Imam is responsible for the people behind him and his prayers include their prayers. May Allah help him to fulfill his responsibilities towards his followers because he carries the burden of those behind him, and enable him to discharge his duties. The *mu-azzin* is entrusted to convey a message to others. May Allah forgive the *mu-azzin* in so much as He may discharge His responsibility with honesty. May Allah forgive them all with His grace.

Musnid Ahmad Bin Humble Volume III gives the following quote by Abu Saeed Khudri (r.a.). The Holy Prophet (peace be on him) instructed Muslims to recite this when leaving the house for *namaz*: "Oh Allah I ask forgiveness from Thee for myself and on behalf of those who follow me. Specifically, I ask forgiveness on behalf of my family and children, and those who become *namazees* by watching others saying *namaaze*. I am not leaving my home to create disorder, to be proud and haughty or to be praised by others. Allah, you know my heart is devoid of these feelings. I do not desire others to see me and say, 'Oh what a wonderful *namaze* he is'. Allah, You know that I am not above these feelings but You have the power to cleanse my heart. I am fearful of Your displeasure and I am leaving to seek Your pleasure. I beseech Thee to save me from the punishment of the fire and forgive my sins. Only You can forgive my sins." I (Huzoor) would like to add that the

above *hadith* is *murfoo*. That is to say, the authenticity of the *hadith* is confirmed and the chain of its reporters ends at the Holy Prophet (peace be on him).

Wudhu Prayers

Hazrat Umar Bin Khattab, may Allah be pleased with him, reports the following. The Holy Prophet (peace be on him) recommended his followers to say the following prayer when performing *wudhu* (ablution): "I bear witness that there is none worthy of worship but Allah. He is one without equal. And I bear witness that the Holy Prophet (peace be on him) is His messenger and servant. Allah, guide me to be among those who turn to You and who purify themselves". Hazrat Umar (r.a.) further explained that whomever does *wudhu* thoroughly and says this prayer will open the eight doors of heaven and can exercise his choice to enter through any of those doors".

I (Huzoor) am obliged to say the reference to the eight doors of heaven is a questionable point that requires further explanation in relation to *wudhu*. When we first wash our hands this is door number one; second we rinse our mouth; third we rinse our nostrils, fourth we wash our face thoroughly; fifth we wash our arms including our elbows; sixth we do *mussah* of our head; seventh we do *mussah* of our neck; and eighth and last we wash our feet including our ankles. Each of these actions is like opening a door. And each of these actions, when done with a sincere heart, leads to both spiritual and physical purity.

With regards to the Holy Prophet's (peace be on him) statement concerning the choice of which doors to enter, I (Huzoor) can offer this explanation. Depending on the specific interest and inclination of an individual, different parts of *wudhu* are emphasized. Accordingly, access to different doors may be gained. These statements are vague and the true meaning of "through a door or any door" can be debated. But, I must emphasize that these doors do not exist in heaven. People do not walk through one door or another. This a parable

to explain a spiritual concept to us here on earth.

Keep in mind the Holy Prophet (peace be on him) explained these concepts in continuity to keep our attention focused and our interests alive. Obviously there are no doors and hence no questions of opening them. We struggle to create our heavenly light in this world. The Holy Prophet (peace be on him) is simply telling us about the nature of heaven and how we can remember Allah by focusing on different kinds of virtue.

Prayers for Entering and Exiting the Mosque

Hazrat Fatima Tuz Zahra, may Allah be pleased with her, reports that the Holy Prophet (peace be on him) said this prayer upon entering the mosque: "In the name of Allah, all blessings and peace be upon the messenger of Allah. Oh Allah forgive my sins and keep the doors of Your mercy open for me". When exiting the mosque, the Holy Prophet (peace be on him) would say: "In the name of Allah, all blessings and peace be upon the messenger of Allah. Oh Allah forgive my sins and keep the doors of your blessings open for me".

Upon entering the mosque we pray for mercy and upon exiting we ask for blessings. Consider, when we come to the mosque for prayer we ask for spiritual blessings while we are in the mosque. When we leave the mosque to reenter the world we ask for material blessings while we are at work and home. Seen from this light, the Holy Prophet (peace be on him) has given us an appropriate and poignant prayer for entering and exiting the mosque. The Holy Prophet's (peace be on him) prayers are full of depth and meaning; to understand them we need wisdom and hindsight.

Prayers Said During Namaz

Sunan Nasie quotes that Hazrat Abu Hurraira, may Allah be pleased with him, noticed that the Holy Prophet (peace be on him) was quiet in the start of his *salat*. He asked: "O prophet of Allah (my parent's life be dedicated for you: (an expression of love) what do you say silently between *takbir* and loud recitation of *Sura Al-*

Fataha? The Holy Prophet (peace be on him) replied that he recites the prayer, "O Allah, make the distance between me and my errors like the distance between east and west. Oh Allah, cleanse me of sin like a white cloth cleansed from dirt. Oh Allah, wash my sins with water, ice and hail."

Sunan Tirmazi quotes Hazrat Ibne Masood (Allah be pleased with him) said the following. The Holy Prophet (peace be on him) stated: "When you bow down for *ruku*, say three times *Subhana Rabbiyal Azeem* (Allah is the greatest) in order to complete *ruku*. Similarly, when you do *sajda* (prostration) say three times *Subhana Rabbiyal A'Ala* (Allah is the highest) in order to complete your prostration". This is the very least you can say in *ruku* and *sajda*. However, I (Huzoor) enjoin you to additionally recite the Holy Prophet's (peace be on him) prayer after *ruku* and *sajda*. Additionally after reciting *Subhana Rabbiyal Azeem* in *ruku* upon rising to a standing position say *Sami' Allahu Liman Hamidah* (Allah hears whoever praises him). Focusing on these words during *salat* will grant the *namazee* access to their multiple meanings. In this way greater comprehension and enjoyment of *namaz* will be revealed to you.

I (Huzoor) remember an incident in Qadian when Maulvi Sarwar Shah Sahib would prolong his *sajda* so much that when someone asked him "Maulvi Sahib, how many times do you say '*Subhana Rabbiyal A'Ala* - Allah is the greatest' in *sajda*?" Maulvi Sahib replied "Only three times". In amazement, the questioner exclaimed: "Maulvi Sahib only three times?" Maulvi Sahib explained: "When I say 'Allah is the greatest' I dive into the meanings of these words and repeating and recapitulating those meanings. In the process of revisiting these meanings a second and third time, I find new meanings of the same word. However, the fact remains I say 'Allah is the greatest' only three times.

Hazrat Huzafa Bin Yaman, may Allah be pleased with him, reports in *Tirmazi*, that the Holy Prophet (peace be on him) recited: 'Allah is the greatest' in *ruku* and 'Allah is the highest' in *sajda*.

The same reporter mentioned that it was the Holy Prophet's (peace be on him) habit to pause at every verse that discussed Allah's mercy and seek Allah's blessing and at every verse that discussed his punishment, he would ask Allah's protection.

Sunan Nasaee, Chapter Alatiqah contains a reference from Hazrat Rafah Bin Rafay about a time when the Holy Prophet (s.a.w.) was leading us in prayer. ('Allah be pleased with him' is not added after Hazrat Rafah's name intentionally. This is because he was saying prayer behind the Holy Prophet (s.a.w.) and is, therefore, his companion in this story). As the Holy Prophet (s.a.w.) was standing up from *ruku* he said *Sami' Alaho Liman Himidah* (Allah hears him whoever praises him). One of the *muqtadeen* (people who were saying prayer behind him) said: *Rabbana Wa Lakal Hamd Hamdan Kaseeran Tayyibun Mubarakhan Feehai* (Our Lord, yours is the praise that is abundant, pure and full of Blessings). After finishing *Salat*, the Holy Prophet (s.a.w.) inquired: "Who said that prayer? I heard it." A man stood up and said, "Oh Prophet of Allah, it was me". The Holy Prophet (s.a.w.) told him that he saw more than 30 angels competing to write down those words first. I (Huzoor) do not interpret the Holy Prophet's words to mean angels were literally running to write down those words. Rather, it means we should commit these words to memory and say them often. By doing so we will accumulate blessings from Allah.

Chapter *Salat of Muslim* contains a section '*Ma Yaqoolu Fir Ruku* (What is said in *ruku*)' quoting Hazrat Mutrif Bin Abdullah Binil Shakbar (r.a.). In the section Hazrat Aiysha (r.a.) told him that the Holy Prophet (s.a.w.) also repeated the words *Sabu* (innocent) *Quddoos* (holy) and *Rabbul Malieka Warooh* (lord of the angels and souls) in *ruku* and *sajda*. These prayers were said in addition to the confirmed prayers *Rabbiyal A'ala* and *Rabbiyal Azeem*, not to their exclusion. The Holy Prophet (s.a.w.) glorified Allah in many different words. Hazrat Aiysha (r.a.), was relating about the Holy Prophet's (s.a.w.) midnight prayer. This was typically a time when the Holy Prophet (s.a.w.) was

seeking Allah's mercy and would call upon Him with various attributes to invoke His Blessings.

Chapter *Salat of Muslim* give a quote from Hazrat Aiysha (r.a.). One night she woke up and found the Holy Prophet (peace be on him) missing from his bed. In a moment of panic she assumed he had left her for another wife. After searching for him in vain she finally returned to her room where she saw that he had been in *sajda* the entire time saying repeatedly *Sub Hanaka Wabe Hamdeka La elaha illa Unta* ("Oh Allah, You are the holiest with all your praise. There is no one worthy of worship except you"). After listening to him she asked, "O Allah, sacrifice the life of my parents for the Holy Prophet (peace be on him). My state of mind was so far away from what you were actually doing".

According to Chapter *Tafsir* from *Bukhari*, Hazrat Aiysha, may Allah be pleased with her, reported that the Holy Prophet (peace be on him) said the following prayer from the Holy Quran frequently in *ruku* and *sajda*:

مَسْجِدًا نَكَ اللَّهُمَّ رَبَّنَا بِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي

O Allah you are Holy with Your Praise. I seek Your forgiveness and I turn to You.

In my (Huzoor) eyes, this prayer of the Holy Prophet (s.a.w.) is, in fact, related to *Sura Al Nasr* from the Quran. After the revelation of *Sura Al-Nasr*, the Holy Prophet (peace be on him) repeated this prayer without fail in every *salat*. The above *Hadith* is also mentioned in *Sahie Muslim*, with a small variation. Hazrat Aiysha (r.a.) begged to know from the Holy Prophet (peace be on him), "O Prophet of Allah, what are these words which you keep repeating"? The Holy Prophet (peace be on him) replied: "The revelation of *Sura Al-Nasr* is a sign for me and for my *umma*. After the revelation of this *Sura* I had many visions of how a multitude of people and nations will enter Islam". Hazrat Aiysha (r.a.) is also quoted in *Sahie Muslim* as saying that the Holy Prophet (s.a.w.) repeated this prayer more frequently before his death. It is my (Huzoor) understanding that although the Holy

Prophet (peace be on him) constantly said this prayer, it was not limited to his *salat*.

Hazrat Abu Harara (r.a.) reports in Muslim that the Holy Prophet (peace be on him) said the following prayer in his *sajda*: "Oh Allah, forgive all my sins whether small or big, past or future and known or unknown". This is one of many prayers the Holy Prophet (peace be on him) said in *sajda* while supplicating to Allah. There were times when the Holy Prophet's (peace be on him) single *sajda* was longer than any of our individual midnight prayers. There were other times when his standing position was so much longer than his *sajda* it would cause his feet to swell. So engrossed was the Holy Prophet (peace be on him) in his supplication that he did not notice his swollen feet.

In *Sunan Ibn Maajah*, Hazrat Ibne Abbas (r.a.) narrates that the Holy Prophet (peace be on him) said the following prayer between *sajdah*: "O my Sustainer, forgive me, have mercy on me, reform me, provide for me and raise my ranks."

Hazrat Ali Bin Abi Talib (r.a.) told a long *Hadith* about prayers in all three *salat* positions, namely standing, sitting and prostrating. Traditionally, the systematic method of saying *salat*, according to Hazrat Ali (Allah be pleased with him) begins with *niyyat*. Generally, all of the *Namaz* books write *niyyat* with *Innee Wajjahtu* in reference to Quranic verse. However, I (Huzoor) have noticed that this *Hadith* from the Holy Prophet (peace be on him) starts with the word *Wajjahtu*. So far as *niyat* is concerned, this should be corrected in all *salat* books with the following version:

وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ
حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ -

I turn my face with full attention to the being Who created the heavens and the earth, and I am not one of those who associate partners with Allah.

It has also been confirmed that the Holy Prophet (peace be on him) said: "surely my *salat*, my

sacrifice, my life and my death all belong to Allah. He is Lord of all the worlds and no one is equal to him. I am ordained to be among those who are obedient to him."

The Holy Prophet (peace be on him) made a long pause after *takbir* and said many prayers. While everyone does not have the stamina to do likewise, it was the Holy Prophet's (peace be on him) desire to make a long pause and supplicate. Hazrat Ali (r.a.) reported the following prayer of the Holy Prophet (peace be on him): "O Allah You are the King, beside You no one is worthy of worship. You are my Sustainer and I am your servant. I did wrong against my soul and admit all my sins. I implore Thee to forgive all my sins, no one besides You can do so, guide me to good morals and lead me to good manners only You can do so. Keep me away from bad morals, as it is in Your powers. I submit to You and all sad and virtuous things are in Your hands. Evil whispers are not from You. In fact evil whispers are human attribute that are a result of being away from Your guidance. They are not Your creation. Shadows are not created by the sun but by something that blocks the sunlight. Similarly darkness of the soul is caused by selfish desires that blocks the soul."

Here, I (Huzoor) believe that the Holy Prophet (peace be on him) is explaining a subtle point when he says that 'evil suggestions are not from You but I am from You and inclined towards You. You are the exalted one and the source of all blessings. I seek Your forgiveness and bow down before You'. The Holy Prophet (peace be on him) prayed in his *ruku*, "O Allah I do *ruku* for You. I believe in You. I hand over myself to You. My ears and eyes, my head and bones and my nerves are all fearful of You." At the end of *ruku* the Holy Prophet (peace be on him) used to pray, "O Allah, O my Lord Your glory constitutes the earth, the heaven and the void between them. Whatever you have created or plan to create in the future will glorify you". When the Holy Prophet (peace be on him) did *sajda* he prayed, "O Allah I prostrate before Thee. I believe Thee and I hand over myself to Thee. My face is in

prostration before Thee. You have created it and fashioned it in a proper form, with ears, and eyes. Allah is the exalted one the best Creator of all the creators.

Between *Attashahud* and *salam* the Holy Prophet (peace be on him) used to pray: "O Allah, overlook my mistakes which I have committed or might commit in the future."

I (Huzoor) must digress here to point out the Holy Prophet's (peace be on him) extreme humility in seeking Allah's protection from future errors. Given that we, all of us, are so low in comparison to him, we must keep in mind to seek forgiveness for both past and future mistakes, knowingly and unknowingly. Returning to the Holy Prophet's (peace be on him) prayer between *Attashahud* and *salam*, "Allah You know my errors better than I know them. You are first and last and there is no one worthy of worship beside You. The above *Hadith* is taken from Chapter *Salat* of *Sahie Muslim* under the sub title *Salatul Lail wa Qiyama*.

Hittan Bin Abdullah (r.a.) narrates that the Holy Prophet (peace be on him) said the following prayer in the sitting position of *namaz*:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَىٰ اٰلِ مُحَمَّدٍ

"Usually we say the Arabic words: "*Was-salawato wattayyibato*." However, the *Hadith* that I (Huzoor) have in front of me says that there is no *WAO* (in *wattayyibato*) between them and are both adjectives and they replace one another. Next, the Arabic word "*Attahiyato*" meaning all homage is to Allah. All of the exalted words spoken in *salat* constitute *salat* as an act of glorification. "O prophet of Allah, Allah's mercy and blessings be bestowed upon you. His peace may descend upon us and upon all his righteous people. I bear witness that beside Allah there is none worthy of worship. He is one without any partner and I bear witness that Mohammed (peace be on him) is His messenger and servant. (*Sunan Nasae*, Chapter *Alatiq*)

Chapter *Zikr* (meaning remembrance) from

Muslim: Hazrat Abu Bakar (r.a.) quotes that on one occasion he asked the Holy Prophet (peace be on him) to teach him a prayer. The Holy Prophet (peace be on him) said, you should pray in these words, "O Allah I wronged against my soul, no one beside You can forgive. Forgive me with Your grace and have mercy on me. Surely You are the most forgiving and merciful". The translation of this prayer is given so that all of you in the audience today, can learn it in your respective language.

Hazrat Abdul Rahman Bin Abu Laila (r.a.) reports in Chapter *Al-Anbia* of *Bukhari* that he met Hazrat Kaab Bin Ijrah and wished to leave him a gift. I (Huzoor) must interject here again to explain that 'Allah pleased with him' is not written next to Hazrat Kaab Bin Ijrah's name, even though he is a companion of the Holy Prophet (peace be on him). As he heard this prayer from him. Returning to the prayer, Hazrat Abdul Rahman Bin Laila (r.a.) replied: "I eagerly accept that gift". Hazrat Kaab (r.a.) said that I asked the Holy Prophet (peace be on him): "O prophet of Allah, teach us how we can say *darood* in *namaz* for you and your family. Allah has already taught us how to greet you in the Quran". The Holy Prophet (peace be on him) answered say *Sallai Ala Muhummadin Wa Ala Aloi Muhummadin* (O Allah, descend *darood* to the Holy Prophet (peace be on him) and his family". This is the prayer that we say after '*Attahiyat*'.

Bukhari contains a quote from Hazrat Omar Ibne Zurqu (r.a.) who was told another prayer by Hazrat Abu Hameed Asadi, again note the omission of 'Allah be pleased with him'. Hazrat Abu Hameed Asadi asked the Holy Prophet (peace be on him) how should we ask Allah's Blessings for you? The Holy Prophet (peace be on him) said: "you may ask Allah's Blessing for me as follows: "Oh Allah, bless *darood* Mohammed (peace be on him), his wives and his progeny as you did for Abraham and his progeny. O Allah, bless the Holy Prophet (peace be on him) and his wives and his progeny. (*Sahie Bukhari*, Chapter *Al Anbia*)

Prayers after Salat

Hazrat Maaz Bin Jabal (r.a.) is cited in *Sunan Abi Daud* as saying that the Holy Prophet (peace be on him) held Hazrat Maaz's hand and swore by Allah's name that he (prophet of Allah) loves him. Hazrat Maaz (r.a.) was a very fortunate companion as the Holy Prophet (peace be on him) confirmed that he loved him twice. The Holy Prophet (peace be on him) advised Hazrat Maaz (r.a.) to never fail in saying the following prayer after *salat*: (*Sunan Abi Daud*, Chapter *Salat*). I (Huzoor) advise that these words should be memorized and spoken after *salat* as a succinct Arabic prayer which is as follows:

اللَّهُمَّ اَعِزِّي عَلَيَّ ذِكْرَكَ وَشُكْرَكَ وَحُسْنَ عِبَادَتِكَ

"O Allah, help me to remember You, to be thankful to You and worship You in the best manner."

There is another prayer in Chapter *Al-Anbia* of *Muslim* quoted by Hazrat Sauban (r.a.). "O Allah you are the most secure and from You we can get security. O Allah You are *jalal* (awe inspiring) and all respect belongs to You. You are the blessed one." Huzoor said that both these prayers were taught to him by Hakim Fazl-Ul-Rahman of Africa. I (Huzoor) cannot recall whether he was sitting next to me because he liked me and desired me to hear it or if he said this prayer after *salat* aloud as a matter of routine and is as follows:

اللَّهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

"O Allah, You are peace and peace comes from You. Holy art Thou. O full of Majestic and Reverence."

Warad, a slave of Hazrat Mughira Bin Shubah (r.a.) is quoted in Chapter *Dua* of *Bukhari*. Hazrat Mughira (r.a.) wrote to Muaavia Bin Sufian that it was the Holy Prophet's (peace be on him) habit to say this prayer after each *salat*, "There is no God but Allah. He is one, without associate and kingdom belongs to Him. All praise belongs to Him.

He has power over everything. O Allah, no one can stop if You choose to bestow a reward. And what You hold back, no one can grant. Just a higher status of a person cannot benefit him against You." Many authentic traditions confirm that the Holy Prophet (peace be on him) repeated the above said prayers after *salat* and other prayers. The above prayer can be said in a short time, but still the Holy Prophet (peace be on him) did not necessarily repeat these words after every *salat*. It is more likely that he said these prayers after every *salat* in his home.

Muslim, in Chapter *Salat*, contains another prayer the Holy Prophet (peace be on him) said after *salat* according to Hazrat Bara (r.a.). He reports that during *salat*, we preferred to stand to the right of the Holy Prophet (peace be on him) so that we could receive his first *salam* when his face turned to the right when *salat* ended. Although, the Holy Prophet (peace be on him) also turned his face to the left to end his *salat*, we still competed to stand on his right. Hazrat Bara (r.a.) reports that the Holy Prophet said:

رَبِّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ اَوْ تَجْمَعُ عِبَادَكَ

"Oh my Sustainer save me from the chastisement of the day of resurrection and the day of judgement."

It is confirmed that the Holy Prophet (peace be on him) said many short prayers after *salat* on different occasions. He invariably changed one prayer for another, so it is incorrect to state that he invariably said one particular prayer every time. Hazrat Abu Saeed Khuddri (r.a.) is cited in Chapter *Salat* of *Tirmazi* as saying the Holy Prophet (peace be on him) said this prayer in the night prayer after *takbir*,

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ

Holy art Thou, O Allah, and all praise is Thine; blessed is Thy name, and exalted is Thy

state. There is none worthy of worship except Thee alone.

The word night is mentioned here. I (Huzoor) believe, as it is a known fact that the Holy Prophet (peace be on him) always said this prayer just before *Sura Al-Fattha*. This is an example of how depending on the reporter, different people heard him saying this prayer at different times. Those who joined him for night prayer thought he said it only at night. But the fact remains that the Holy Prophet (peace be on him), without exception, said this prayer after *niyyat*. After this prayer the Holy Prophet (peace be on him) also said, "*Allah ho akbar kabirun*" although we know that it was not the Holy Prophet's (peace be on him) custom to repeat it always. Finally, he also said: "I seek refuge with Allah from the accursed Satan, his whispers and his evil insinuation, with Allah who is all knowing and all hearing."

Sunan Nasai quotes Hazrat Asim Bin Hameed (r.a.) in Chapter Qayamal Lail Wa Tatu-Un-Nahar as asking Hazrat Aiysha (r.a.), "How does the Holy Prophet (peace be on him) start his night prayer?" Hazrat Aiysha (r.a.) responded that no one had ever asked her this question before but that the Holy Prophet (peace be on him) repeated each of the following ten times: '*Allah ho Akbar*'; '*Al Hamdo Lila Hae*'; '*Sub Han Allah*'; '*La elaha Illala*' and '*Astugh Fe Rulla*'. The Holy Prophet (peace be on him) prayed: "O Allah forgive me, guide me and provide refuge for me on the day of judgement and protect me from hard times on that day." I (Huzoor) wish to point out that all of these prayers are an epilogue to *niyyat* that he recited all the time, whether sitting, standing or walking. As Hazrat Aiysha (r.a.) specifically pointed out that no one had ever raised this question, she numerated the Holy Prophet (peace be on him) prayers before *niyyat* individually. Hazrat Aiysha (r.a.) also reported a prayer the Holy Prophet (peace be on him) said at night during *sajdah tilawat* while reciting the Quran: "My face is prostrating before Him who created it. He has fashioned its ears and eyes with His power and strength". Huzoor urged

that we should think of the provider while prostrating as we say *Subbhana Rabbiyal A'ala* which means that Allah trained us and sustained us to the highest level of development. It is amazing how Allah, through His sheer grace, fashioned our eyes, lips and ears out of dust. All of these things can be explained by the words *Robbul A'alah*.

Tirmizi cites Hazrat Haas Bin Ali (r.a.), in Chapter Salat, as saying that the Holy Prophet (peace be on him) taught him a *vitur* prayer that was separate from *Dua-e-Qunoot*. "O Allah, make me among those whom You have guided, and those whom You blessed with health and well being, and those whom You gave protection and extended your friendship. Whatever you have bestowed on me, Bless it and save me from consequences of any evil decision. Surely Your judgement is right and no decision can be made against Your will. If you become a friend of someone, he cannot be disgraced. O, our Allah, You are the Exalted and the Blessed one."

At this time, I (Huzoor) want to present you with some excerpts from the Promised Messiah's (a.s.) writings. "The Holy Quran in very simple words says,

أَذْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ

'remember God with sincerity.'

When you think about His favors sincerely, you cannot help but feel a gratitude that infuses firm faith within you. You know that He is the Creator and has real and absolute power. The essence of worship is that you see yourself standing before Allah, or at least envision that God is seeing you. While standing for worship, one should purify oneself from all sorts of deceptions, shirk and keep in mind His greatness and sole ownership.

By focusing on *Dua-e-Maasura* and other prayers, by constantly turning to God for His forgiveness and by repeatedly confessing his weaknesses, one may purify his soul. It may develop a true contact between the individual and God. The state of being absorbed in God is the test

of true love. The Promised Messiah (a.s.) says, "Keep in mind that prayer ordained in the Holy Quran is based on four reasons: (1) We turn to God at all times and in every situation with a firm belief that He is one. We seek and implore Him because He is grantor of our needs." I (Huzoor) wish to explain here that between any two prayers (for example sunset and night prayers) we should concentrate with pain that only Allah can fulfill our needs. Returning to the quote; (2) one should have firm faith that his prayer will be accepted and that Allah will grant his desire. It is the achievement of our goals that provides certainty that our prayers are likeable to God; (3) Huzoor said that Allah may accept prayer in a different form. Sometimes the prayer is not granted as prayed. In any case, to pray with full faith is a must. What that really means is that Allah knows best what is good for us and He grants us accordingly, even though it may be different from what we prayed. At that time, if one ponders over the situation, one can understand the reason why the prayer was accepted differently. This is how our knowledge and wisdom about Him are enhanced. The though process of why we are given this instead of that which leads to common sense and understanding; a step up towards progress. The final reason that the Promised Messiah (a.s.) gives for *namaz* as cited by the Holy Quran is: (4) A promise of acceptance of prayer is given through revelations or dreams which then actually happen. This is enlightenment of Allah and it leads to certainty of faith. This certainty of faith

infuses a love within us, which removes sin. The fruit of true salvation then, is direct connection to Allah and complete isolation of everything else."

The last excerpt that I (Huzoor) will read today is from *Malfoozat* Volume I. "It is a fact that action is tantamount to prayer. If you do not pray to Allah then you are testing God". You should remember to not only pray but to make every possible effort within your means and resources. Only a liar thinks that he does not need hard work along with prayer. God created resources and then subjected them to us. No one is above the need of resources and no one is above the Holy Prophet (peace be on him) who loved Allah more than any thing else. But even he (Mohammad (peace be on him)) was dependent on resources. The Holy Prophet (peace be on him) never left any stone unturned. The Promised Messiah (a.s.) said: "This is what I mean by prayer – It is incumbent upon mankind to circumvent efforts. It is Allah's tradition that reformation comes about through effort (*Malfoozat*, Volume 1, page 18)." The Promised Messiah's (a.s.) style of speech here is very subtle. He means before we make an effort we need to pray so that we are enabled to make that effort. Our effort is in His control. If we are deprived of our resources or effort, essentially we are helpless creatures. In this way, resources and effort are entwined together. The true prayer is "Oh Allah, accept my prayers, guide and provide me with the right resources so that I may achieve my goals."